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constellations of ideas or wit. Thinking in symbols is a psychosis, an earlier culture stage; we see it often in dementia præcox and in various types of insanity. Animals, colors, jesters, angelic and demonic beings constitute a language of their own. General psychic states tend to incorporate themselves into specific forms and images, and this is most common in the submerged strata of the soul that represent a past stage of this evolution. Thus fire, genitals, weapons, beasts, are prominent in these early types and forms of thought. Transformations of men to animals and *vice versa* are symbolic. In all there is some transference upward or downward as shown by the method of diagnostic associations. Everything has hidden meanings. Thus in all such phenomena, we are really studying the psychic processes of primitive men, our very remote human ancestors.

Das Recht über Sich Selbst, seine strafrechtsphilosophische Studie, von KURT HILLER. Carl Winter, Heidelberg, 1908. pp. 114.

This author has the courage to imply that man has a right to commit suicide, mutilate himself, and in general may, with greater justice than has hitherto been assumed, exercise control over his own life in those matters which do not affect directly the well-being of others. This claim, of course, he does not make absolute, but discusses the American and other forms of duel, the murder of those who desire to be killed, homo sexuality, bestiality, abortions, etc. The author subjects to a rather gruelling discussion the norms which the German penal code uses to define the right of the individual to dispose of himself as he sees fit. He admits his work is in the nature of an isolated speculation and is based on the rather vague conception of natural rights. He says we thus reach the conclusion that "all the arguments for the legal punishment of those slain by their own consent, incest, pediastry, bestiality, and abortions are insufficient, and their penalization is inconsequent." The right of the individual to autonomously dispose of his own personality is now more and more reduced. All admit that he must not harm others, but no one can justify the interference of the State where this does not occur. Where others are harmed very slightly, there ought to be modifications, and the penal norms should be reduced. He admits that this is radical.